

TO
King William
AND
Queen Mary,
GRACE and PEACE.

THE
Widow Whitrow's
Humble Thanksgiving to the LORD
of Hosts, the King of Eternal Glory, the GOD
of all our Mercies, unto whom be Glory,
Glory, and Praise for the King's safe Return
to *England*.

*And Jabes called on the GOD of Israel, saying, If thou wilt
bless me indeed, and enlarge my Coast, and that thine
Hand be with me to keep me from Evil. And GOD grant-
ed him that which he requested. — In the Margent,
Then would he perform his Vow which he had Vowed
1 Chr. 4. 10.*

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Westminster, 1692.

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To King William and Queen Mary.

GRACE, Mercy and Peace from GOD the Father, and His beloved Son our blessed LORD and Saviour Jesus Christ, who hath been a Tower of Salvation to the KING and QUEEN; Glory be to Him forever, unto HIM who hath Delivered the KING from many Deaths, praises forever. Give Thanks unto the LORD with me, and let us Exalt his Name together, who doth wonderful things; for His Mercy endureth forever: O LORD, who shall declare thy mighty Acts! neither can the Heaven of Heavens celebrate Thy Praise: how much less we poor Mortals that are but Dust before THEE; before THEE the Eternal One, who art infinitely Better and boundless beyond all thanksgiving and praise; yet of Thy Holy clemency and unspeakable goodness hath vouchsafed Sinners to Approach unto THEE.

Therefore, Oh come let us fall down before the LORD our Creator, the Mighty GOD, and worship Him at His foot-stool with Rended Souls, with broken and contrite Hearts, that our Cries may pierce the Heavens to the Throne of His Grace, to move His Glorious Majesty, to send forth his Light and Truth, that may break through the thick clouds of Ignorance and gross Darkness, that hath covered the Hearts of the People of these Nations, together with his invincible Power to break down, root up, and destroy with an utter Destruction that Spirit of *Atheism* which hath Corrupted both Priests and People of these Nations: O GOD! Race it, Race it, I beseech Thee, to the Foundation thereof, together with that Accursed thing, the Spirit of Covetousness, Hypocrisy, Malice and Deceit; that Thy Throne may be Established to a thousand Generations. Thou Creator of all things from Everlasting to Everlasting, take Thy Dominion, and Rule by Thy Eternal Power, till Thou hast made All Thy Enemies Thy foot-stool: for why LORD should they Rob Thee of thy Right, and Give Thy praise to their Idols, their horrible Lusts and cursed Pleasures. O GOD Arise! O God Arise! that Thy Enemies may be scattered, that all that hate Thee may fly before Thee; which way Thou pleasest LORD: But if it be for Thy Glory, save the Creature, and destroy the Iniquity, that there may be no End of Thy Praise.

For what Great things hath the LORD done for us, who hath

delivered poor Afflicted distressed *Ireland* from the hurtful Sword, and thrice brought the King safe to *England* again. And preserved this Nation in safety in the King's Absence, *Glory be to GOD on high, and on the Earth peace and good-will to Men, in Thee Oh England.*

Oh England! England! that thou didst know in this thy Day the things that belong to thy Everlasting Peace, but they are hid from thy Eyes: yet for the sake of some in Thee am I thus concerned. And seeing the LORD hath done such Great things, what remains on the KING and QUEEN's part, and of thy Inhabitants, Oh Land? But to walk in Holiness and Righteousness before His Holy Divine MAJESTY, all the days of your Lives: for so his HOLINESS commands, saying, *Be ye Holy, for I the LORD your GOD am Holy.*

Therefore, Hear Oh Kings! and Give Ear ye Judges of the Earth; Serve the LORD with Fear, and Rejoyce before Him, the LORD of Hosts the Mighty GOD with trembling: and not as the Atheistical Heathen Christians do, who rejoyce not as the Angels of Light, but as the Angels of Darkness or of the bottomless Pit, *For whom is the blackness of darkness Reserved:* A Just Recompence of Reward for such prophane Rejoycing, who were as if they would tear His Majesty out of His Throne, to come in Flames of Fire as He did in *Sodom*, to Execute Vengeance on such Offences, on such horrible Offenders: Oh the Hellish Noises! the Outragious Cries, Prophane Swearing, Cursing, Drunkenness and Whoredom, Fighting, and threatening to Murder one another, Destroying the good Creatures, consuming them upon their Lusts, whilst their Neighbours want Bread: and these are the Swearers *by the Blood of the Immaculate Lamb of GOD that takes away the Sins of the World*, who cries *Rot and Damn them;* whose Damnation is Just, seeing nothing less will serve their turns: These are some of the crying Sins of this Nation, which will bring swift Destruction, and Provoke the High GOD to turn the fruitful Land into a barren Wilderness, for the Sins of them that live therein.

For be it known to the KING, the Night before he came to *London*, which was *October 18.* I being in my Bed in the dear enjoyment of GOD's heavenly Life and Divine love; and in this sweet heavenly Repose, falling asleep, a dreadful Apparition appeared, Horrible and fearful, Astonishing and Amazing; insomuch that my Heart failed, Fearfulness took hold on me; for the Night of my pleasure had He turned into Mourning, Sorrows took hold on me,

yea,

yea, the Sorrows of a travailing Woman; but crying vehemently to the LORD, I was delivered: The *Vision* I must not declare till the Appointed time. But thus far I have liberty to call all to prepare to meet the LORD, whose *Day* is come, wherein He will Appear in Flames of Fire to Execute Vengeance on the Wicked and Ungodly, to Give them the Reward of their wicked and ungodly Works. But Oh! that the KING and QUEEN might live forever in that Life which the Judgment is not to. For, Said the LORD to the Angel that was clothed in Linnen, who had the Writers Inkhorn by his side, Go through the midst of the City, even through Jerusalem, and set a Mark upon the Foreheads of them that Mourn and Cry for all the Abominations that be done in the midst thereof. And said He to the other Angels, Go ye after him through the City, and smite; let your Eye spare none, neither have pity, Destroy utterly the Old and Young, the Maids, Women and Children; But touch none upon whom is the Mark; and begin at my Sanctuary. Then they began at the Antient Men that were before the House. And so goes on, Ezek. 9.

Now you may see, if your Eyes were opened; who they are that shall be hid in the Day of the LORD's Wrath; not the Wife and Prudent of this World, although they may have a whole Library of the Serpent's Wisdom, nor the Antient in a profession of any Religion whatsoever: for the older they are in a Profession of any Worship and do not live the Life of what they know, the greater is their Iniquity; and then the greater must their Judgment be.

Therefore, to you, O ye Judges, Justices, and Officers of all sorts, that do not fulfill the Will of GOD, nor Execute the QUEEN's pious Commands, which is to suppress Swearing, Drunkenness and Whoredom, with all the rest of the Abominations with which the Land swarms: Horribly and speedily will He come upon you, and give you the Reward of your Evil works, who mind your Earthly Honours, your Profits and Pleasures, with all the rest of your Self-interests, and so takes up your Rest in these enjoyments; but neglects your Duty in the weighty matters of the Law, to Execute Justice and Judgment.

Is this the Thanks you return to the LORD for all His wonderful Mercies, for the deliverance of the Nations, and the giving you your Lives and Liberties, to turn his gracious Goodness into wantonness, consuming his Excellent Creatures which he of his bountifulness hath bestowed on you, for that end, for you to serve Him and his Creation in all holy Reverence and humble Thanks-giving; to his

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his

His Divine MAJESTIE; And not to spend them wastfully upon your vain pleasures, and sinful delights.

How many poor distressed Families both in City and Country would be glad and rejoyce to have that Firing to warm and refresh them and theirs in cold and bitter Weather; that was spent in waste when the KING came home to gratifie the humors of an ungodly Crew; who one day cries *Hosanna, Hosanna*; and the next day with a louder Voice, *Crucifie, Crucifie*; so unstable as waters is this Viperous Generation; as hath been evidently seen upon all occasions as where Interest serves; therefore what Trust or Confidence can be put in the Arm of Flesh; But in the Living GOD, who alone can carry on His Work without the help of Mortals, or make choice of whom He pleases; even the meanest and most contemptible in the eyes of Flesh to carry on His great Work, His wonderful Work; for the destruction of *Babylon* and all the graven Images of Her Gods will HE throw to the Ground; yea, into the bottomless Pit for Ever, where she shall never rise more; Amen; Hallelujahs to the LORD our GOD for Ever.

Then will the LORD Return to the People a pure Language; Holiness to the LORD; yea, upon every door of the LORD's House shall be writ Holiness; and upon all the Vessels therein; for the Knowledge of His Virtuous Life and Heavenly Power shall cover the Earth as the Waters cover the Sea; Glory be to our GOD and to the LAMB for Ever. And to the KING and QUEEN Grace and Peace be multiplied, the Eternal GOD be there Refuge, that under His Arms they may be preserved forever, that by loving the LORD their GOD, by obeying His Voice, and by cleaving unto HIM, their days may be prolonged in the Land which the LORD their GOD hath given them: For, what great things hath the LORD done for you? Oh! That the Greatness of His Love may draw you forth into a holy admiration of His goodness! For, who is like unto Thee, O LORD! May the KING and QUEEN say, among the GODS, who is like unto Thee, Glorious in Holiness, fearful in Praises, doing Wonders; the LORD is a man of War, JEHOVAH is His Name: the right Hand of the LORD hath done valiantly: the Right Hand of the LORD is Glorious in Power, which hath subdued the Nations, and Brought the KING home in Peace. [Oh: admirable Goodness.] the Archers have shot sore at him, and hated him on every side; but his Bow hath been made strong through the HAND of the Mighty GOD. The right Hand

Hand of the LORD hath done valiently; the right Hand of
 the LORD is Glorious in Power. Who hath bound up the
 King's Life in the bundle of Life with the LORD, that the Ever-
 lasting GOD may be feared, loved, obeyed and desired above all for-
 ever; and the KING and QUEEN humbled at HIS Feet, casting
 their Crowns at the Feet of the LAMB: For wherewithal else should
 they come before the LORD, and bow themselves before the High
 GOD; but with broken and contrite Hearts, Worshipping and
 Adoring HIM in the innermost part of their Souls; and there
 Sacrificing their Pleasures and Honours, withal the Interests of a
 perishing World, and desiring nothing, but that the Will of GOD
 may be done in your Earth, as it is in Heaven; And that you
 may be the Instruments to bring it forth in the World; that as
 GOD hath honoured you, and done great things for you, and for
 the Nations, so you may make it your whole study and business
 to Exalt the Name of GOD in the Earth, by your holy, humble,
 and self-denying Lives. And that you the Magistrates of the
 HIGHEST may not bear the Sword of the LORD in vain, but
 make use of your Power which GOD hath given you, who are
 His Vicegerents here on Earth, to Execute Justice on such as re-
 bel against His divine MAJESTY, Beginning at your own Court
 first, and there to suppress every appearance of Evil; and this is
 but your reasonable service (and no more then what your Great-
 ness requires, that your Subjects yield Obedience to you in all things.)
 And whatsoever is less then this, is to offer the Blind, the Lame,
 and the Sick: *And offer this to thy Prince, saith the LORD, and see
 if he will be to them: say, Peace, or Except thy person?* Malachi 1. 8. And in
 vain is all your Praying, Praising, Breaching and Hearing, if this
 Work be not done. Search the Scriptures, I beseech you, and see
 if you can find that ever any thing was Acceptable to GOD but
 a Holy and Righteous Life; and there you may find plentifully that
 GOD rejects all their outward dutys, both of Jews, Pharisees and
 Christians; although He HIMSELF instituted them, and throws them
 quite away, saying, *Bring no more your vain Offerings: And so goes
 on; But wash you (saith He) make you Clean, &c.* Then to the Pharisees,
To Hypocrites, make clean the inside first. To the Christians; *Thou hast
 a Name that thou livest, but thou art dead* Rev 3. So that its not
 the Name of any sort whatsoever, but the Life. Therefore, O
 KING and QUEEN, for the Glory of GOD and honour of His
 Most Holy and Glorious NAME, And your prosperity in this
 World;

World, And your Everlasting Happiness in that which is to come. Be not negligent in this Great Work, which all your Happiness and the Nations depends upon.

Therefore, O KING, be Valiant for the Truth upon Earth, and come Thou forth to help the LORD against the Mighty, for His contorverſie is with *the man of ſin*, and He will plead with *all Fleſh*. It is written, *Curſe ye Meroz, Curſe him bitterly, becauſe he came not forth to help the LORD againſt the Mighty*. But that the KING may be Bleſt with an everlaſting Bleſſing; let Him joyn with the LORD in this great Work, with all His ſtrength, and with all His might to deſtroy Sin and Iniquity in his Dominions, and to bring in and ſet up Everlaſting Righteouſneſs to Reign: And in this Work he ſhall be more then a Conquerer, through the Power of CHRIST, which ſhall certainly be with Him, if He ſets about it Coragiously and Manfully, not fearing man, nor truſting in the Arm of Fleſh: And this will bring more Glory to GOD and Honour to the KING then if he conquered Nations by the Sword: For that deſtroys, but this ſaves mens Lives, and deſtroys the Iniquity: And in this WORK he ſhall be Greater then *William the Conquerer* or all the Monarchs of the World: and his *Fame* ſhall go to the furthermoſt parts of the Earth: And in this Work ſhall the moſt HIGH rejoyce, And all His Heavenly Hoſt: for ſaith CHRIST *There is more Joy in Heaven for one ſinner that repents and turns from the Evil of his wayes, then in Ninety and Nine Juſt perſons that needs no Repentance*.

And if the KING is faithful to GOD in this Work, he ſhall conquer and overcome all his Enemies; for if their Sins be overcome, then they are overcome, becauſe it is their Sins that cauſes them to Rebel; For from whence comes Wars, ſaith the Apoſtle, come they not from your Luſts? Then it ſeems take away the luſts, and Wars will ceaſe: ſo heres great neceſity for the KING to be fervently fixed in this Work to take away the Cauſe, that the Diſeaſe may ceaſe: And this let the KING know, that whomſoever he is made an inſtrument to in this Work, to overcome their Vices, their hearts ſhall be knit to Him as *Jonathan's* was to *David*, who loved him as his own Soul: And that bleſſed Propheſie of *Daniel* ſhall be fulfilled on the KING, which ſaith, *Bleſſed are thoſe that turns many to Righteouſneſs, for they ſhall ſhine as the Stars in the Firmament of GOD'S Power forever*.

And here the KING ſhall be a Nurſing-Father and the QUEEN a
then

a Nursing-Mother; & then more shall be the Children of the desolate, then of the married Wife; And GOD will bring their Sons from far and their Daughters from the furthestmost parts of the Earth; yea, many People, Kingdoms and Nations shall say, *Come, let us go up to the Mountain of the LORD, and He will shew us His Ways, and we will walk in His Paths*: Then Endless Praises and Everlasting Hallelujahs shall be to GOD on HIGH, and on the Earth Peace and Good-will to men: But if this Work be not Done, there is no Peace to the Wicked, saith the LORD: But we must expect Wars and Rumours of Wars, as CHRIST said; and the End not to be yet, till the Cause is removed; nor can it be Expected that the KING should conquer and overcome his Enemies Abroad, whilst his strong and most Potent Enemies Reign at Home. And indeed it is unreasonable that the KING should Require that of his LORD and SOVERAIGN, the LORD of all MAJESTY, to fight his Battels abroad, when the KING doth not Execute the Power GOD hath put into his hand at home, for the Suppressing *That* which HIS Righteous Soul abhors.

And further, the Command of GOD is; *When thou goest out to War with thine Enemies, then take heed, saith the LORD, that there be no wicked thing in Thee*: Mark that, O KING! no *wicked thing*: that is, not only, no Wickedness in the Cause, nor no Self-intrest, nor Self-honour: But no personal Impieties in the Persons that carries it on; not only gross Impieties, as Drunkenness, Whoredom, Swearing, and the like: But all manner of vain and foolish Talking, Joaking and Jestings, are things not allowed to *Christians*; for if *Christians* are not allowed to think their own Thoughts; how much less Vain Words? But, *Let your Words be few, saith CHRIST, seasoned with Salt, that they may administer Grace to the Hearers*. And David saith, *Set a watch before my Mouth, and be Thou LORD the Door-keeper of my Lips*. And saith he, *I said, I will look to my Ways, that I offend not with my Tongue*: Oh! how intent was he! saying, *O GOD my Heart is fixed, I will sing, &c.* His mind was staid upon the LORD: here was no room for vain words, light, airy and frothy discourses; he abhorred all such Impieties, his mind was set on divine things, his Affections were set on things Above, and not on Earthly things: His converse was with GOD, and his communion with the HOLY ONE: and here he was a man after GOD's own Heart: He enjoyed Heaven whilst he was here on Earth; for where the presence of the LORD is, there is Heaven; he loved the LORD dearly, and therefore took delight to do His

Will, and keep His Commandments: And by doing this, said he, *Thou hast made me wiser than all my Teachers; yea, saith he, I have more Wisdom than the Ancients. And why was it so? because GOD was his Teacher: O GOD, saith he, Thou hast taught me from my Youth even until now, therefore will I tell of all thy Wonderful Works.* And because of David's love and faithfulness to GOD, the LORD made a Covenant with him and with his Seed for ever: That is, with the Faithful that loves the LORD, and walks in His Ways, as David, Abraham, Isaac and Jacob did. And these Holy Ones made a Covenant with the LORD, to serve Him all the days of their Lives. They did not make a Covenant with Death and Hell, as this Generation doth, to serve their horrible Lusts and vain wicked Pleasures: No, no; but quite contrary: *O how I love thy Law, saith David, it is my Meditation all the day: I will wait continually and will praise THEE more and more; my Mouth shall daily rehearse Thy Righteousness and Thy Salvation, for I know not the sum of them.* (No, for they were beyond number.) *Be THOU my strong Rock, whereunto I may always resort. THOU hast given Commandment to save me, for THOU art my Rock and my Fortress;* (Take notice of that, O KING, and of what follows) *viz. Deliver me, O my GOD, out of the hands of the Wicked; out of the hands of Evil and Cruel men: for THOU art my Hope, O LORD, even my Trust from my Youth; upon THEE have I been staid from the Womb, my Praise shall be always of THEE; And THY Righteousness, O GOD, will I Exalt; for THOU hast done great things, who is like unto THEE, THOU wilt increase mine Honour, therefore will I praise THEE for THY faithfulness: Upon the Vial unto THEE will I sing, O HOLY ONE of Israel, for my Soul hast THOU delivered, &c.* Oh! how David was filled with the living sense of the Goodness of GOD and the ALMIGHTY Exalted in his Soul! But, *What hath the Wicked to do to take My NAME into their Mouth, saith GOD, seeing they hate My Holy Spirit to inform them: They hated all my Counsel, and would have none of my Reproof.* Yet the Atheistical Christians, in their unclean Lives and Idolatrous ways, sing to the Vial, and invents to themselves Instruments of Musick like David, although they hate and abhor his Holy, Suffering and Self-denying Life, by which he obtained the Victory over all his Enemies both within and without.

And further, I affirm in the Name of the LORD, that whosoever follows this Way which I [by the Spirit of GOD] have directed to (having the holy Scriptures, the Life of Christ, His Prophets and Apostles, bearing me Record thereunto) whosoever

puts this Way into Practice, shall quickly be without care, and shall have no need to go to the best of men for Teaching or Counselling, much less to the world.

But this I humbly Advise the KING and QUEEN, as my own Soul, to keep down all Self, all your own Knowledge, Wisdom and Parts; and come before the LORD as a little Child, as *Christ* said: This is the state you must come to; before you can enter the Kingdom of GOD; and this is the state *Adam* was in before his Fall, before he Eat of this forbidden Tree, the tree of Knowledge which was never given for Food; for saith GOD, *In the day thou eats thereof thou shalt Surely dye.* But had he stood in the Will of GOD where he was placed, and not have Entred into his own Will and Imaginations, there had been no need for the *Flaming SWORD* to have been placed to keep the way of the Tree of Life: The *Flaming Sword* that turns every way to seperate you from your Lovers, and all your Delights, before you can Eat of the Tree of Life which is in the midst of the Paradise of GOD. And this *flaming Sword* is the *Cross* of *Christ*, and the *holy Cross* of *Christ* is the Power of GOD, which must crucifie you to the world, and the world to you: And when all this is done, you must be in the profoundest Humility that ever man or woman was in, turning your selves into the very Dust from whence you came, and there to be nothing for ever: For if You are any thing, then GOD the Eternal BEING cannot be All, who is the *Alpha* and *Omega*, the first and last, blessed for ever, Amen: Yet in this Blessed state, are you a drop of that Ocean from whence Endless Blessings flow: for saith our LORD and Blessed Saviour, *Blessed are the Poor in Spirit, for theirs is the Kingdom of GOD.* And if you continue loving the LORD with all Your Hearts, and with all Your Souls, with all Your strength & with all Your might. But, take notice I beseech you, HE must have All; All your Love and Affection; for if any thing else whatsoever hath it besides the LORD, you rob GOD of his Right, and this is that which will stop the Springs from flowing from this Endless Fountain of Life and Love. Therefore I humbly Beseech You in the Bowels of the Love of GOD, that Above all things, and at all times, with all the strength of Your Souls, in all Your Thoughts, Words and Works, that you purely love and intend for the Honour and Glory of GOD, who is the Eternal Happiness and Blessedness of all men, and your own portion for ever. And that you may this the better do, you must most strictly Observe your selves within; *Keep thy Heart* (saith the Prophet) *with all diligence, for*

out of it comes the *Issues of Life*: Therefore sink you down into the innermost parts of your Souls, and there stop all the out-goings of your minds to any thing, but to GOD alone: And in silence, hear what the LORD saith within you, and with JESUS, depart from the multitude, avoiding all Imployments and multiplicity of Business as much as is possible, you shall rest with GOD in unity, shutting up all your Sences in quietness, continually Praying, and calling upon GOD, your Eye being fixed on Him, (as *David's* was) in all your actions, you shall enjoy His presence in every Place, Time and Thing, admitting nothing within your selves but GOD continually, that you may continually receive the Heavenly Influence of His divine love into your Souls.

And as I have the Life and Doctrine of *Christ* my LORD, and all his Holy Ones in former Ages to bear Witness to this my true and faithful Testimony of a holy & retired Life; so I shall instance one of late years, *Abraham Cowley*, who as its reported, was a man of sweet and singular Wit, great Learning, and an even Judgment, that had known by large experience what Cities, Universities and Courts afford; and that not only at home, but in divers Nations abroad; wearied with the World, he broke through all the intanglements of it, and which was hardest, innumerable Friendship and a perpetual Praise, and retired to a solatory Cottage, near *Barn-Elms*, whence he gives us this following Doctrine of Retirement, and may serve for an account how well he was pleased in his Change. "The first Work (saith he) that a man must do, to make himself capable of the good of Solitude, is the very Eradication of all Lusts: for how is it possible for a man to enjoy himself, whilst his Affections are tyed to things without himself? The first Minister of State hath not so much business in publick, as a Wise man hath in private: If the one hath little leisure to be Alone, the other hath less leisure to be in Company: The one hath but part of the Affairs of One Nation, the other all the Works of GOD and Nature under his consideration.

The next I shall instance, is *Marcus Aurelius Antoninus*, a good and famous Emperor; he first treats, how he ought to behave himself in his Empire: And after that (saith he) "As for GOD and such Suggestions, Helps and Inspirations, as might be expected, nothing did hinder me but that I might have begun long before to live according to Nature, or that even now that I am not yet partaker and in present possession of that Life. And he gives the Reason why, "In that (saith he) I did not observe those inward Motions

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"Motions and Suggestions, yea, and almost plain apparent Instructions
 "and Admonitions of GOD, was the only cause of it. And so he
 goes on most Excellently. "I that understood the Nature of that which
 "is good (saith he) that it is to be desired; and of that which is bad,
 "that it is odious and shameful. And further saith, "They are idle in
 "their Actions who toil and labour in this Life, and have no certain
 "scope which to direct all their Motions and Desires to. And then
 treating of some that busied themselves in diving into things of Philoso-
 phy. "Yet (saith he) of this is not sensible that it is sufficient for a man
 "to apply himself wholly, and confine all his Thoughts and Cares to the
 "tendence of that Spirit which is within him, & truly & really to serve
 "him. (For saith this worthy Prince) Philosophy doth consist in this, for
 "a man to preserve that Spirit which is within him from all manner of
 "Contumelies & Injuries, and the sacred Mysteries of Virtue which issu-
 "from it, carefully, solidly, and shall not intermix any other business,
 "but shalt study this to preserve thy Spirit unpoluted and pure; and
 "as one that were even now ready to give up the Ghost, shall cleave unto
 "Him; and from this there's no man can hinder thee. And further
 this Excellent man, "Without relation to GOD (saith he) thou shalt
 "never perform aright any thing humane, nor on the other side, any
 "thing Divine, at what time soever thou wilt, it is in thy power to
 "retire into thy self, and to be at Rest: For a man cannot retire any
 "whither for to be more at rest and freer from all busineses, then to his
 "own Soul. Afford then thy self this Retiring continually, and thereby
 "refresh and renew thy self. **O Noble Prince, worthy of double**
honour. And then Exhorting, "That whatsoever they did, might
 "be Just and Holy: Neither (saith he) must he use himself to cut off
 "Actions only, but Thoughts and Imaginations also, that are unneces-
 "sary; for so will unnecessary consequent Actions the better be pre-
 "vented and cut off. He is poor that stands in need of another, and
 "hath not in himself all things needful for this Life. Consider well
 "whether Magnanimity rather, and true Liberty, and true Simplicity,
 "Equanimity and Holiness, whether these be not most kind and natu-
 "ral? And farther this blessed Prince, "Let thy GOD, that is in thee
 "to rule over thee, find by thee that he hath to do with an Aged man,
 "a Sociable man, a *Roman*, a Prince, one that hath ordered his Life,
 "as one that expecteth as it were nothing but the sound of the Trum-
 "pet, sounding a retreat to depart out of this Life with all readiness.
 "What is it (saith he) thou dost stay for, an Extinction, or a Transla-
 "tion, for either of them with a propitious and contented mind:
 "but till that time comes, what will content thee? What else but
 "to

"to Worship and Praise GOD, and to do good unto men?

Here is a President for Kings, Queens and Potentates of the Earth to square their Lives by. This worthy Prince was more Philosopher than Emperor, his Dominions were greater within then without, and by his Holy Life and Vertuous Principles was fit to govern the whole World.

Solon, a noble Philosopher and Law-giver to the *Athenians*, was so humble, that he refused to be Prince of that People: And being asked by *Cresus*, King of *Lydia*, (when seated on his Throne, Richly clothed and magnificently attended) If he had ever seen any thing more Glorious? He answered, *Cocks, Peacocks and Pheasants*, by how much their Beauty is Natural. "Fly Pleasures, (saith he) for they bring Sorrow: Converse "not with wicked Persons, but meditate on serious things: That it "was the perfection of a man to fore-see and prevent Mischief: That "they that would govern a State well, must govern their Families well. "That we ought not to flatter Great men, lest we exalt them above "their merits and station. A Prince (saith he) must not take up his "time about transitory and mortal things; Eternal and Immortal are "fittest for him.

O noble PRINCE and PRINCESS, I humbly beg of you Observe these Heavenly Maxims.

Periander, Prince and Philosopher, would say, "That Pleasures are "Mortal, but Vertues Immortal: To Punish the guilty (saith he) and re- "strain men from Sin. That Commonwealth is best ordered (saith "he) where the Wicked have no command.

Therefore most Honoured and most endeared PRINCE and PRINCESS, for so you are in my heart, because of the Greatness of GOD's Love, which I have received and delivered to you above all before you in my time; and shall be so, if you receive the Love of GOD administered, and put into Practice these His Commands and Precepts; first in your own Example, and then Executing the Power GOD hath given you, which may easily be done, by turning out those that will not Obey your just and lawful Commands, and put in such in their room that will; That the KING and QUEEN may not be guilty of that Iniquity as *Saul* was guilty of, to save alive that which GOD commanded to kill, which was the Cause that the Kingdom was rent from him, and given to one more worthy, that is, which did the will of GOD, And is the very cause why your Predecessors were turned out before you, and you brought in their room, to try whether you will do His Will, and perform all His good Pleasure; which if you do, GOD will make you the Glory of Nations. For this know, O KING & QUEEN, and that from the LORD, the day is come, that GOD will have His Will

Will done in Earth, as it is in Heaven; and that which stands in opposition to it, will He overturn, and throw the Earth upside-down: And all the Monarchs in it will he break to pieces as a Potters-Vessel, for the bringing in of His Dominion, which is an Everlasting dominion; and He shall Reign for evermore; *Amen.*

And this I humbly Supplicate to the LORD, if it may be for the Glory of His Holy Name, That the KING and QUEEN may be the worthy Instruments thereof; and that they may not be guilty of *Saul's* Transgression, who feared the People, and so caused him to break the Commandment of the LORD, which proved to his destruction: So he paid dear for his fearing the People; and the People paid dear for his Rebellion against the Command of GOD; for it cost him his Life, and thousands more of theirs. For here lay the case; the command was to slay All, but the People counselled him to save the best of the Oxen and Sheep, and the chiefest of the things, which should have been destroyed, to offer to the LORD thy GOD. *As Saul confessed to Samuel, saying, I have sinned; for I have transgressed the Commandment of the Lord, and thy Words, because I feared the People and obeyed their Voice.*

The writing of this Confession, makes my Heart melt, and breaks me into Tears; the consideration thereof, how dangerous a thing it is for any to transgress [much more PRINCES,] the Commands of the LORD in ever so little a thing. And *Saul's* repeating over again the reason why they saved them alive that should have been destroyed, was, *To offer a Sacrifice to the LORD.* But alas! all Coverings will be to short, but that which is covered with the Spirit of the LORD, in the Day of Account, when the Iniquity is brought before the Judgment-seat, which must there stand the Tryal, to be Arraigned and Condemned by the JUDGE of all the Earth: No pretence will serve them, be it never so specious by the art and cunning of men: for indeed what higher could be, their pretence of Worshipping GOD, to offer Sacrifice to the LORD? But what was the LORD's answer? *Hath the LORD more delight in Sacrifice and Offering, then in Obeying the Voice of the LORD? To Obey is better than Sacrifice, and to hearken to the Voice of the LORD then the Fat of Rams: For Rebellion is as the Sin of Witchcraft, and Transgression is Wickedness and Idolatry: Because thou hast cast away the Word of the LORD, therefore hath He cast away thee from being King.* A heavy sentence, and worse recompence of reward, for his Life went for theirs. Here we may see, we need not go to *Rome* for Idolatry; for whosoever transgresseth the command of the LORD may find it at home.

But *Saul*, instead of deep Humiliation and thorow Reformation, in broken and contrite heartedness as *David* did, and destroying what he had saved alive, he falls to Worshipping to pacifie his concerns that way. There are many *Saul's* now a days that salves up their evil Consciences that way, and goes on making such a noise with their Worshipping, that the cries of the oppressed in them cannot be heard; and so goes on crucifying the LORD of Life afresh, by their often quenching the motions of His Holy Spirit in them till at last His Holy Witness lies slain in their *Sodomite* hearts, and then they triumph and make merry over it, and send Gifts one to another, and drink Iniquity as an Ox drinks Water, without reproof, when the Witness is slain. But alas, all this will but serve whilst their time is out; for this *Sore* thus healed will break out again: for the Spirit of Life from GOD shall enter the Witness, and then shall the Book be opened, wherein is written LAMENTATIONS AND WOES. Therefore the Prophet *Samuel* knowing all these things, refused to go with *Saul* to worship the LORD, although he so earnestly begged and intreated him, for he knew the worshipping in that rebellious Spirit was Abomination to the LORD, notwithstanding his confession, that *he had sinned*: And besides all this *Samuel* knew there was something else to do before worshipping, to appease the Wrath of GOD. *Bring me hither* (said he) *Agag, the King of the Amalakites*. Then said *Samuel As thy Sword hath made Women childless, so shall thy Mother be Childless among Women*. And *Samuel* bewell *Agag* to pieces before the LORD. Let none mistake me in this Similitude; I do not mean that the Lives of any should be taken away; no, no, for I would not do the least hurt to the greatest of all my Enemies; for that was not the Work of Christ my LORD, who came not to destroy mens Lives, but to save them, and to destroy their Iniquities; and for this I am offered up in Body, Soul and Spirit, which is the highest Sacrifice I can pay, and happy should I be to be counted worthy to be an Instrument in that blessed Work to others in this my Day and Generation, to hew *Agag* to pieces before the LORD, the Prince of the Power of Darkness which rules in the Children of Disobedience. And this is it that I have laboured so much for, and made so many humble Addresses to the KING and QUEEN, that they may not neglect this great Salvation, but that they may be the happy Instruments in this blessed work of Reformation, that the Will of GOD may be done in them, and throughout their Dominions, to the Glory of GOD and the Exaltation of His ever Blessed NAME, and the happy establishing them in Holiness and Righteousness all the days of their Lives, which is the humble Prayers of the LORD's Servant, and your true & faithful Subject according to the will of GOD.

From one that is of no Self or gathered People, yet have I sought the LORD from my Childhood until this day: And having found the only good, which is GOD, to be my Teacher, and the ALMIGHTY to be my Counsellor, who is my Sabbath of Rest: And in His Holy, Pure, unspotted Life, I have unity and fellowship with all that are in this throughout the Universe,

JONAS WHITROWE.

Putney, New-years Day, 1692.

This following was writ by another, who desired to have it incerted here.

IF any one (though intending well) should be so inticed as to strengthen that deceiverable, murmuring, discontented Spirit, that would stir up Strife and Division amongst the Heads of the Nation, they may expect trouble upon trouble, until they forbear Repent, and give Glory to Him, who searcheth the Heart, and tryeth the Reigns, against whom it is in vain to strive.

T H E E N D.